

حُكْمُ طَلَبِ الدُّعَاءِ مِنَ الْمَيِّتِ

The judgement of the one who asks for
the invocation of the dead

“And they worship besides Allāh that which do not harm them nor benefit them, and they say: ‘These are our intercessors with Allāh.’ Say: ‘Do you inform Allāh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted be He above all that which they associate as partners with Him!”

(Yūnus 10:18)

The judgement of the one who asks for the invocation of the dead
(Expression: 'O Prophet of Allāh', or, 'O walī of Allāh, invoke Allāh for me')

بسم الله والحمد لله والصلاة والسلام على نبينا محمد . وبعد:

In the Name of Allāh, all praise is due to Allāh and may the peace and blessing (of Allāh) be upon our Prophet Muhammad. Thereafter:

فإنه مما يؤسف عليه ما وقع من استشكال في مسألة (طلب الدعاء من الميت) المتعلقة بالشرك الأكبر , فرأيت لزاما علي أن أبين فيها عقيدة أهل التوحيد وما ندين الله به في قائلها ومن لم يكفر بها , وإليك البيان في هذه المسألة فنقول وبالله التوفيق:

It is verily among that which can be grieved about what has occurred of dubiousness in the *masalah* (issue) of asking for the *du'ā* (invocation) of the dead which is connected to the major *shirk*. So I saw it as necessary for myself to clarify the '*aqīdah*' of the people of Tawhīd in this issue and that which we take as our religion regarding the one who says this (i.e. asks for the invocation of the dead) and the one who does not declare *takfīr* based on this. And for you is the clarification of this issue, so we say – and all success is sought from Allāh:

صورة المسألة : أن يقول قائل لميت عند قبره أو بعيدا عنه يا فلان: ادع الله لي , سواء كان الميت نبينا محمد ﷺ أو غيره.

The outline of the issue: That a person should say to a dead person – at his grave or far away from it: 'O *fulān*, invoke Allāh for me,' no matter if the dead person is our Prophet (*sallAllāhu alayhi wa sallam*) or others than him.

وهذه المسألة خصصناها بالذكر لوجود شبهة فيها عند بعض جهال المتأخرين الذين قالوا: أن هذه اللفظة أو هذا الدعاء ليس من دعاء غير الله ﷻ وأن هذا ليس شركا أكبر وإنما من باب الشرك الأصغر أو أنه من الدعاء المحرم.

We specifically mentioned this issue due to a doubt that exists in it with some of the ignorant latecomers who said (that): These words – or this invocation – is not (directing) invocation for others than Allāh – the Exalted – and that this is not *shirk akbar*. Rather, it is from the minor *shirk* or it is from the *harām* (forbidden) invocations.

وكان سبب قول هؤلاء كلام لشيخ الإسلام ابن تيمية رحمه الله في كتابه التوسل والوسيلة لم يفهموا معناه : قال:

The reason for the opinion of these people are the words of Shaykh Al-Islām Ibn Taymiyyah – *rahimahullāh* – in his book ‘At-Tawassul wa Al-Wasīlah’ where they did not understand its meaning. He said:

"الثانية: أن يقال للميت أو الغائب من الأنبياء والصالحين أدع الله لي أو ادع لنا ربك أو اسأله لنا كما تقول النصارى لمريم وغيرها فهذا أيضاً غير جائز وأنه من البدع."

"The second: That it is said to a dead person or to an absent person among the prophets or the righteous: Invoke Allāh for me, or: Invoke your Lord for us, or: Ask Him for us, just as the Christians say to Maryam and to others than her, then this is also not allowed and it is from the innovations."

ففهموا أن في قوله " فهذا غير جائز ومن البدع " أن هذا دليل على أنه ليس شركاً أكبر لأنه لو كان شركاً أكبر ما قال بدعة.

So they understood that in his words: *'then this is also not allowed and it is from the innovations'*, that this is evidence (proving) that it is not major *shirk*, because if it was major *shirk* then he would not have said *bid'ah* (innovation).

والحقيقة : أن قول: يا نبي الله أدع الله لي هو من الشرك الأكبر وليس من الشرك الأصغر, وهي مثل أن يقول الإنسان: يا رسول الله اشفع لي وأغثني . وردنا على قولهم الفاسد من تسعة أوجه:

And the reality is that saying: ‘O Prophet of Allāh, invoke Allāh for me’, is from the major *shirk* and not from the minor *shirk*. And it is like if a person said: ‘O Messenger of Allāh, make intercession for me and help me’. And our answer to their corrupt opinion is from nine different angles:

الوجه الأول : أنهم لم يأتوا على هذا القول العظيم الفاسد بدليل من كتاب الله ﷻ ولا من سنة رسوله ﷺ, بل النصوص الصريحة الصحيحة تدل على أن دعاء غير الله شرك أكبر مخرج من الملة مطلقاً, وقد ذكرنا ذلك في شرح الناقض الثاني ولم نفرق بين صفة وصفة, بل أن قولهم يخالف الأدلة المحرمة لدعاء غير الله ﷻ.

The first angle is: That they, for this huge corrupt statement, did not come with evidence from the Book of Allāh – exalted is His Glory – nor from the *Sunnah* of His Messenger (*sallAllāhu alayhi wa sallam*). Rather the clear and correct texts proves that invoking others than Allāh is major *shirk* which under all circumstances brings a person out of Islām. And

we have verily mentioned this in the explanation of the second nullifier (of Islām) and we did not differentiate between one description and another description. Rather, their saying contradicts the evidences which forbid the invocation for others than Allāh – exalted is His Glory.

الوجه الثاني: أن من قال : يا ولي الله أدع الله لي فقد أشرك, لأن الميت لا يقدر على الإجابة, ودعاء الأموات شرك أكبر مطلقا ولا يكون شركا أصغر, لأنه دعاء من لا يقدر على شيء وهذا من باب الشرك الأكبر.

The second angle is: That whoever says: ‘O *walī* of Allāh, invoke Allāh for me’, he has verily committed *shirk*. Because the dead person is not capable of answering and invoking the dead is major *shirk* under all circumstances and cannot be minor *shirk*, because it is an invocation of someone who is not capable of anything, and this is from the major *shirk*.

الوجه الثالث: أنه لا فرق بين قول القائل (ادع الله لي) وبين أن يقول: (اشفع لي):

فما الفرق بين أن تقول للميت اشفع لي عند الله وبين أن تقول: ادع الله لي , أليس طلب الدعاء هو الشفاعة , وقول ادع الله لي هو طلب الشفاعة في الحقيقة, واللفظان باهما واحد ولا فرق بينهما , وهذا هو حقيقة الشرك وهو عين قول المشركين (ويقولون هؤلاء شفعاؤنا عند الله).

فكلاهما فيه اتخاذ واسطة للشفاعة وطلب الدعاء وسؤال الميت أمرا لا يقدر عليه, فهي بمعنى واحد, وأما قولهم: أنه ليس بدعاء, فإنه يقال: ما معنى (ياء) النداء في قول: (يا ولي الله اشفع لي) و(يا ولي الله ادع الله لي) ونحو ذلك.

The third angle is: That there is no difference between the words of a person who says ‘invoke Allāh for me’ and the one who says ‘intercede for me’:

Because what is the difference between if you say to the dead ‘intercede for me’ and that you say ‘invoke Allāh for me’? Is not asking for invocation the intercession (itself)? And saying ‘invoke Allāh for me’ is asking for intercession in reality. And the two words are from the same category and there is no difference between them. This (i.e. asking the dead for invocation) is the reality of *shirk* and it is the exact same as what the *mushrikūn* said:

وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

“And they say: ‘These are our intercessors with Allāh.’” (Yūnus 10:18)

So both of them include taking an intermediary for intercession, asking for invocation or requesting something from the dead which he is not capable of doing, so they all have the same meaning. But regarding their saying: “that it is not *du’ā* (invocation)”. Then it is said (as an answer to this): What is the meaning of the *yā* (i.e. O) of calling in the saying ‘O *walī* of Allāh, intercede for me’, and, ‘O *walī* of Allāh, invoke Allāh for me’, and similar to this?

الوجه الرابع: أن اعتقاد أصحاب هذا القول أنه لا يكفر قائل هذه العبارة حتى يقارن قوله الاعتقاد في المدعو, هو عين قول الصوفية القائلة أن لا نعتقد فيهم النفع والضرر وإنما ندعوهم لأجل الشفاعة والتقرب والوسيلة.

The fourth angle is: That the belief of the people who hold this opinion – that the one who says this expression does not commit *kufṛ*, in order for him to link this with the belief regarding the invoked one – is the exact same opinion as the *sūfiyyah* who say ‘we do not believe that they benefit or harm, we verily invoke them in order to achieve intercession, nearness (to Allāh) and the intermediary (between us and Allāh)’.

الوجه الخامس: أننا نقول: ما الفرق بين دعاء الجن والملائكة وبين دعاء الأموات ؟ فما الفرق بين أن يقول : يا جن أفعلي لنا وأعيذينا, وبين أن تقول : يا ولي الله ادع الله لي أو يا ملك ادع الله لي فكلاهما بمعنى واحد , بل دعاء الميت أشد كفراً وأظهر شركاً.

The fifth angle is: That we say: What is the difference between invoking the *jinn* and the angels, and invoking the dead? So what is the difference between a person saying: ‘O *jinn*, do this for us and give us refuge’, and him saying: ‘O *walī* of Allāh, invoke Allāh for me’ or: ‘O angel, invoke Allāh for me’? They both have the same meaning and the invocation of the dead is even worse in *kufṛ* and more obvious *shirk*.

الوجه السادس: أن هذا يخالف ما ثبت وما تقرر عند أئمة الدين وأجمعوا عليه أن دعاء غير الله ﷻ من باب الشرك الأكبر, ومن ذلك قياس دعاء الأموات بدعاء الملائكة , ومن أقوال أهل العلم:

The sixth angle is: That this opposes what has been established and what is determined among the *a’immah* of the religion and they agreed upon that the invocation for others than Allāh – exalted is His Glory – is from the major *shirk*. And from it is the analogy between the invocation of the dead and the invocation of the angels. From among the sayings of the people of knowledge (are the following):

قال الإمام ابن القيم في مدارج السالكين: (ومن أنواع الشرك طلب الحوائج من الموتى والاستغاثة بهم والتوجه إليهم وهذا أصل شرك العالم فإن الميت قد انقطع عمله وهو لا يملك لنفسه ضرراً ولا نفعاً فضلاً عما استغاث به وسأله قضاء حاجته وأن يشفع له إلى الله فيها).

Al-Imām Ibn Al-Qayyim said in Madārij As-Sālikīn: "And from the types of shirk is asking for need from the dead and seeking help from them. This is the foundation of the shirk in the world. The actions of the dead person have verily been brought to an end and he owns not benefit or harm for himself, not to mention for those who seek help from him and ask him to intercede for them with Allāh."

والشاهد: (سأله أن يشفع له إلى الله) فهو بمعنى أن يقول : ادع الله لي.

And the quotation: "And ask him to intercede for them with Allāh". Then the meaning of it is that he says: 'Invoke Allāh for me'.

وقال الشيخ عبدالرحمن بن حسن: (إن جاز التعلق بالأموات, جاز أن يستظهر العبد بالحفظة والملائكة الذين هم لا يفارقونهم بيقين, وهذا لا يقوله مسلم أصلاً, بل لو فعله أحد لكان شركاً بالله, فإذا لم يحز ذلك في حق الملائكة الحاضرين فإنه لا يجوز في حق أرواح أموات قد فارقت أجسادها) الرسائل 4/385.

And Shaykh Abdur-Rahmān Ibn Hasan said: "If the attachment to the dead was allowed, then it would also be allowed for the slave to ask the guarding angels – those who with certainty do not leave him – for help, and a Muslim would never say this to begin with. Rather, if anyone did this, it would be shirk with Allāh. So if this is not allowed regarding the angels who are present, then it is verily (also) not allowed regarding the dead souls who have already left their bodies."

(Ar-Rasāil 4/385)

قال الشيخ عبد اللطيف يبين حقيقة هذه اللفظة : (في أن قول القائل يا فلان الميت ادع الله لي بالهداية مثل قول يا فلان الميت نجني أو نحو من ذلك, فإن في سؤال الميت مما لا يملك ولا يقدر عليه فلا يقدر عليه فقد أشرك بالله ﷻ) مصباح الظلام ص: 258.

Shaykh Abdul-Latīf said, when clarifying the meaning of these words: "In the saying of a person: 'O dead person, invoke Allāh for me for guidance' (and) like the saying: 'O dead person, save me' or similar to this, then verily in the asking of a dead person for

something which he does not own nor is capable of, so they cannot fulfill it (i.e. the request), he has verily committed *shirk* with Allāh.”¹

(Misbāh Adh-Dhalām p. 258)

الوجه السابع: أن قول ابن تيمية رحمه الله (بدعة) لا يعني أنه ليس بشرك أكبر فالأصل أن كل شرك بدعة , لأن التوحيد هو الأصل وهو السنة المتبعة وهو دين الله تعالى وهو الذي نزل به آدم وأتى به نوح عليهم السلام, والشرك كان دخيلاً على الناس فهو بدعة من هذا الباب.

The seventh angle is: That the words of Ibn Taymiyyah – *rahimahullāh* – (that it is) “*bid’ah*” do not mean that it is not major *shirk*, because the basic principle is that every *shirk* is *bid’ah*. This is because Tawhīd is the foundation, and it is the followed *Sunnah*, and it is the religion of Allāh, and it is what Adam was upon when he descended (to Earth), and it is that which Nūh (*alayhi as-salām*) came with. But *shirk* was an intruder upon the people, so from that aspect it is a *bid’ah*.

الوجه الثامن: أن في كلام ابن تيمية رحمه الله رداً على من فهم هذا الفهم حيث قال: "كما تقول النصارى لمريم وغيرها".

وهل ما تقوله النصارى لمريم من الشرك الأكبر أم من الشرك الأصغر ؟!

فإن قالوا : أنه من الشرك الأصغر, فهذا في غاية البطالان إذ أن كفرهم وشركهم متفق على أنه شرك أكبر كدعائهم لمريم وغيرها.

وإن قالوا: شرك أكبر فمعنى ذلك أنه شرك على لسان ابن تيمية, وقوله أن هذا من البدع لا يعني أنه ليس بشرك أكبر وهذا هو الحق والصواب أن في قوله: (أنه غير جائز وأنه من البدع) أنه لا يخرج من كونه شركاً أكبر ولا يعني أنه أصغر ولا يفهم من الكلام غير ذلك.

The eighth angle is: That in the words of Ibn Taymiyyah there (already) is an answer for those who understand (his words) with this understanding, when he said: “*Just as the Christians say to Maryam and others than her*”.

So is what the Christians say to Maryam from the major *shirk* or the minor *shirk*?

¹ These words are not a quote from the book *Misbāh Adh-Dhalām*, rather they are the authors own words explaining in short the understanding of the content of the book on that particular page.

Then if they say: That it is from the minor *shirk*, then this is from the worst of falsehood, since there is agreement regarding that their *kuf*r and *shirk* is major *shirk* due to their invocation of Maryam and others than her.

And if they say: (That it is) major *shirk*, then this means that it is major *shirk* upon the tongue of Ibn Taymiyyah, and him saying that this is from the innovations does not mean that it is not major *shirk*. And this is the truth and what is correct; that in his words: *“Then this is also not allowed and it is from the innovations”*, then it does not stop being major *shirk* and it doesn’t mean that it is minor *shirk*, and nothing else than this can be understood from the words.

الوجه التاسع: أن لشيخ الإسلام ابن تيمية نقلاً آخر يبين فيه خطأ ما توهمه هؤلاء حيث قال: (وأن إثبات وسائط بين الله وبين خلقه كالحجاب الذين بين الملك ورعيته بحيث يكونون هم يرفعون إلى الله حوائج خلقه فإله إنما يهدي عباده ويرزقهم بتوسطهم فالخلق يسألونهم وهم يسألون الله كما أن الوسائط عند الملوك بسبب الملوك حوائج الناس بقرهم منهم والناس يسألونهم أدبا منهم أن يباشروا سؤال الملك أو لأن طلبهم من الوسائط أنفع لهم من طلبهم للملك لكونهم أقرب إلى الملك من الطالب للحوائج فمن أثبتهم للوسائط على هذا الوجه فهو كافر مشرك) مجموع الفتاوى 1/ 128.

The ninth angle is: That Shaykh Al-Islām Ibn Taymiyyah has another text where he clarifies the mistake which these people use to deceive with. He said: *“And that establishing intermediaries between Allāh and His creation is like the door-keepers who are between the king and his citizens in the way that they (i.e. the intermediaries) are the ones who bring the needs of His creation to Allāh. So Allāh (according to their claim) verily guides His slaves and provides for them through their intermediary (or intercession), so they (i.e. the people) ask of them and they then ask Allāh (for the people). Just like the intermediaries who are with the kings who ask the king for the needs of the people due to their nearness to him. So the people ask them – due to their courtesy – to convey their question to the king, and because them asking the intermediaries is more beneficial than them asking the king themselves, because they are closer to the king than the one who has a need. So whoever establishes them as intermediaries in this way he is a kāfir and a mushrik.”*

(Majmū’ Al-Fatāwā 1/128)

والشاهد في قوله (فالخلق يسألونهم وهم يسألون الله) كأن يقول يا فلان اسأل الله لي وادع الله لي, وفي هذا دلالة على أن دعاء الخلق وسؤالهم بقول: يا فلان ادع الله لي أنه شرك أكبر.

And the quotation in his words: “So the creation (i.e. the people) ask them and they then ask Allāh”, is like if a person said: ‘O *fulān*, ask Allāh for me and invoke Allāh for me’. And in this there is an indication that invoking the creation and asking them with the words: ‘O *fulān*, invoke Allāh for me’, is major *shirk*.

وقال مبينا الشرك بأصحاب القبور : (سواء طلب منهم قضاء الحاجات أو طلب منهم أن يطلبوا ذلك من الله) اقتضاء الصراط 794 , 702, 771.

وانظر كلام له أيضا في قاعدة جليلة ص:24 , وقاعدة عظيمة ص:120

He also said when clarifying the *shirk* of the people of the graves: “No matter if they ask for them to fulfill some need **or they ask them to ask it from Allāh.**”

(Iqtidā As-Sirāt Al-Mustaqīm 702, 771, 794)

And look into his words in ‘Qā’idah Jaīlah’ page 24, and ‘Qā’idah ‘Adhīmah’ page 120.

وعليه فعبارة (يا فلان ادع الله لي) والمدعو ميتا , تعتبر كفرا ناقلا عن الملة ومن شك في كونها شركا أكبر مخرجا من الملة فهو كافر , ومن حكم بأنها ليست بكفر فإنه يحكم بكفره ولا يعذر بجعله, بل إن مما ينبغي أن يعلم أن مجرد أن يزعم أن هذه العبارة مسألة خلافية يصير مشركا مرتدا يجب أن يستتاب من قوله , لأن حقيقة قوله تصحيح الشرك والشك فيه وأن الكفر محل خلاف . فليتنبه لهذا القول الخطير وليرعوي من يفتي بأن هذه العبارة ليست بكفر وأنها محل خلاف , وعليه أن يتأمل الأدلة ويفهم أمور دينه . والله أعلم وصلى على نبينا محمد.

Based upon all this then the expression ‘O *fulān*, invoke Allāh for me’ – while the one who is invoked is dead – is considered *kufr* which brings a person out of the religion. And whoever doubts regarding it being major *shirk* which brings a person out of the religion he is a *kāfir*. And the one who judges that it is not *kufr* then he is declared as a *kāfir* and is not excused in ignorance. Rather that which should be known is that if a person only claims that this expression is an issue of *ikhtilāf* (difference of opinion), then he becomes a *mushrik murtadd* who must be asked to repent from his statement. Because the reality of his words are (1) saying that *shirk* is correct, (2) doubting regarding it and (3) (saying) that *kufr* is an issue of disagreement. So let a person beware from this dangerous saying and let the one who gives a *fatwā* stating that this expression is not *kufr* and that it is an issue of disagreement refrain from doing this, and it is upon him to consider the evidence and understand the issues of his religion.

Allāh knows best and may the peace (of Allāh) be upon our prophet Muhammad.

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